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Friendly Advice

TO THE

P O O R;

Written and Publish'd

AT THE

R E Q U E S T

Of the late and present

O F F I C E R S

OF THE

Town of *Manchester*

By JOHN CLAYTON, M. A.

M A N C H E S T E R

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Friendly Advice

TO THE
P O O R.

THIS little Treatise, purposely writ for the Use of the Poor, is recommended to their serious Consideration, by a hearty Friend and zealous Well-wisher; who is no Stranger to their Distresses, nor would willingly neglect any Means, that could contribute to relieve them.

It is hoped themselves are sensible how much has been done, and is every Day a doing, for their Comfort and Benefit; not only by that supply of their Necessities which the Law prescribes, but by those voluntary Charities, for which this Town has ever been remarkable; designed for

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the Relief of such Wants, and the Administration of such Conveniences, as are not sufficiently provided for by the legal Constitution. One cannot, without great Joy of Heart, and due Thankfulness to Almighty God, reflect upon the many pious prudent Benefactions, which have been given, as Establishments for Lodging, Clothing and feeding the Poor, for breeding up their Children in useful Christian Knowledge, and putting them out to proper Trades; for helping young People at their first setting out into the World; for maintaining and relieving the Sick and Maimed; and lastly, for succouring and supporting the Impotent and Aged. Indeed, the Poor have scarce any Wants which have been absolutely over-looked; and have met with so many generous Friends and Patrons, that it is Matter of Wonder to find Necessity still so general amongst us. And so much Offence is given upon this Head, that some are disposed to condemn all charitable Institutions in the Gross, and to assert, that little or no Good is done by them; because they neither find the Numbers of the Poor thereby lessened, nor their Indigence visibly abated.

Now,

Now, tho' this may possibly be a rash Judgment, God knows, but too much Occasion seems to be given for it: At least such as seek Excuses for not contributing to publick Charities, are furnished with a plausible Reason from the Matter of Fact; that neither the Towns Cessments are eased, nor the Condition of the Poor appears to be in any Degree bettered by these Institutions. For our Streets still swarm with distressed Objects of every Kind; Hunger and Nakedness, abject Misery, and loathsome Poverty may be found in every Neighbourhood; and notwithstanding the pious Liberality of the Rich, the Complaints of the Poor are as loud, their Distress as grievous as ever.

WHAT makes this Case the more surprising is, that it happens in a Town abounding with such Variety of Manufactures, as, one would think, might furnish every one, that is able and willing to work, with Employment and Sustenance. Nay, there are many Branches of Business that require so little Skill or Labour, as that neither Children nor old People need to be totally excluded from their Share of them. So, that a numerous Family, that common Occasion of Distress,

far from being a Burthen here, seems rather to be a Blessing, to its Master; as most of the Members of it, if properly managed, are able to get their Livelihood; and by the Overplus of their Gains, may contribute to maintain the impotent Part of the Household. Had we no other Employment for our Poor than that of Servants and Day-labourers, their very Numbers would account for their Poverty. But as the Matter stands, even Charity which relieveth, can hardly excuse the various Miseries that abound, but must condemn the poor Sufferers, even whilst she pities and assists their Distresses.

INDEED, the Reason of all these shocking Scenes of Want, seems but too plain and obvious. The Poor refuse or neglect to help themselves, and thereby disable their Betters from effectually helping them. They have an abject Mind, which entails their Miseries upon them; a mean fordid Spirit, which prevents all Attempts of bettering their Condition. They are so familiarized to Filth and Rags, as renders them in a Manner natural; and have so little Sense of Decency, as hardly to allow a Wish for it a Place in their Hearts.

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I WOULD not here be understood to speak so largely, as to include all our working People under this heavy Censure. God be thanked, many of them shew a far different Spirit, and are edifying Examples of Industry, Frugality, and good Œconomy; as well as living Proofs of the excellent Fruits of these Christian Virtues, by that comfortable Competency, which by God's Blessing upon their Labours they acquire, and that decent Figure they are enabled to make in the World. But it is a melancholy Truth, which cannot be concealed, and must not be dissembled, that much of the Poor's Misery is owing to themselves; and may with great Justice be imputed to that Idleness, Extravagance, and Mismanagement, which are as notorious, as the Poverty that proceeds from them. These Vices must be corrected, or every charitable Attempt to succour and relieve the Needy, will be vain and fruitless. For Christians may bestow all their Goods to feed the Poor, may give till themselves are reduced to the Rank of the Needy, without bettering their State till they will be perswaded to help themselves, and to

gain a Capacity of profiting by the Liberality of their Brethren.

THESE Considerations have moved me to draw up the following Address, which I trust will be received with the Spirit of Meekness, as I declare it to be written in the Spirit of Love. And if in any Passage the Poor may seem to be treated with Rigour, let it not be censured as proceeding from Sourness and Severity of Temper; but be considered as a Proof, that the Author is in Earnest, and desirous of recommending this Tract to the serious unprejudiced Consideration of his Readers. He has upon all proper Occasions shewn himself ready to *plead the Cause of the Poor and Needy*; and therefore hopes he may be considered as still walking charitably, though he does with all Plainness of Speech, and befitting Christian Liberty, rebuke that Spirit of Laziness, Luxury, and Mismanagement, which is gone out into the World; which particularly reigns amongst the Poor of this Town, and to which in a great Measure all their Miseries are owing.

IDLENESS seems to be the first Source of that blameable Poverty, which is but too sadly visible among us; one great
Fountain

Fountain from whence those Waters of Bitternells flow, of which the Poor of this Place do most plentifully drink. King SOLOMON speaketh by Inspiration of the Holy Spirit of GOD, when he observes, *that the Hand of the diligent maketh Rich, and that in all Labour there is Profit*: whereas, on the contrary, *he that is slothful in his Work, is Brother to him that is a great Waster*. Nay, indeed, such a one is extravagant in the Use of *Time*, that most precious Talent; and neglects the appointed Means of providing Necessaries, Comforts and Conveniences for himself and all his Dependants. The Labouring Man must be supposed to have nothing, but what he gets by the Sweat of his Brows: And if such a one stands in the Market all the Day idle, can he expect to receive his Wages in the Evening? Or knoweth he otherwise how to provide Food and Raiment for himself, and those of his Household?

THE great Apostle St. Paul, hath expressly ordained, *that if any Man will not work, neither shall he eat*: And there is a Necessity in Nature, that will ordinarily enforce this Apostolical Precept. For as Labour is the proper Method by which

to earn our Livelihood, wherever Diligence is wanting, there will be found but scanty Provisions. If *the Sluggard hides his Hands* in his Bosom, rather than applies them to work; if he spends his Time in Sauntring, impairs his Constitution by Laziness, and dulls his Spirit by Indolence; no Wonder can be made that *Poverty cometh upon him as one that traveleth, and Want as an armed Man.*

THE Commandment of God is positive *six Days shalt thou labour, and do all that thou hast to do*; and enjoineeth constant Diligence in the Pursuit of that Work which he hath given us to do; such solemn Occasions only being excepted from the Injunction, as are peculiarly dedicated to his immediate Service, by that Authority which he hath imparted to Rulers, whether Spiritual or Civil, for the edifying his Church, and the due Government of his People. And to convince us with what Intenseness of Application we are to testify our Obedience to this Precept, the Apostle bids us not be *slothful in Business, but fervent in Spirit, as if we would serve the Lord.* The Works of our respective Callings are to every Individual the Ordinance of God; the special Way of his Appointment

pointment, whereby we may do unto him true and laudable Service; and if in these we are found to be faithful, we shall be entitl'd of the Lord Christ to expect our Reward.

It must be remembered, that Labour was impos'd at first by the Almighty, as the proper Penance for our Sins, the great moral Remedy for our Fall. *In the sweat of thy Face shalt thou eat Bread*, is the Ordinance of God; that Injunction which Man's general Apostacy has made necessary for every Son of Adam. We were likewise purposely subjected by our great Creator, to Variety of Wants; that these might prove so many Spurs to quicken our Industry, and make us apply to Business with greater Assiduity. Therefore, a Life spent in Laziness and Inactivity, is a flat Contradiction to the general Laws of Nature, the Orders of wise Providence, and to that State of Things which Man's Fall hath introduced into the World.

BESIDES, we are formed for Society, and are made liable to common Wants, and mutually Dependant upon one another; consequently we are oblig'd to work, not only for our own Profit, but for the Advantage of the Community to which we belong.

belong. Without Artisans and Labourers, a City cannot be inhabited, nor the State of the World maintained, according to the just Observation of the wise Son of Sirach: Which shews an idle Person to be the Pest of Society, justly to be abhorred as a meer Drone, who serves only to consume that Stock, to the raising whereof he will not contribute. Hence it comes to pass, that every well regulated State hath enjoined Diligence to all its Members; as knowing that *of Idleness cometh no Goodness*; nay, as finding by wofull Experience, that such as will not submit to useful regular Employment, are but too apt to fall into dangerous Mischief.

AGAIN, natural Affection for Kindred and Relations is implanted in us by our great Creator, as a still stronger Motive to the Pursuit of such honest Trades, as may afford a decent comfortable Maintenance to ourselves, and our various Dependants. Marriage is God's Ordinance, and the Union between Husband and Wife, is made a Symbol of the Unity and Love betwixt Christ and his Spouse the Church. *Children and the Fruit of the Womb, are an Heritage and Gift that cometh of the Lord*; and to them Parents stand
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in God's Stead, to minister to their Necessities, and to supply their manifold Wants; to support their Infirmities, and to bring them up in the Nuture and Admonition of the Lord. And every other Relation in human Life is equally founded in God, and consequently entails upon us a train of Duties, to which we must conscientiously *submit for the Lord's Sake*. Accordingly, we find St. Paul in more than one of his *Epistles*, when illustrating and enforcing the Fifth Commandment, which by the Way is the first to which a Promise is annexed, enjoineth *Husbands to love their Wives, and not to be bitter against them, but to render them Honour*, chiefly that of Maintenance, *as to the weaker Vessels*; at the same that he enforceth *the Wives Obedience to her Husband*. Children he requireth to obey their Parents in all Things, and Parents he exhorteth to *Tenderness towards their Children, lest they should be provoked to Wrath and be discouraged*. And not only Children, but Nephews or Grandchildren too, must *shew Piety at Home, and requite their Parents, for this is good and acceptable to God*. And the same Divinely inspir'd Apostle plainly denounceth all those to have denied
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the Faith, and to be worse than Infidels, who provide not for their own, especially for those of their own House.

Now there cannot be a greater Inconsistency with these plain important Truths, than is that Spirit of Indolence and Laziness, of which we daily see so many lamentable Examples. Surely these Scriptures are not known, at least are not acknowledged and considered, by that Herd of thoughtless idle People, but too commonly to be found amongst us. For can he be said to love his Relations agreeably to God's Command, who takes no Sort of Care either of their Temporal or Spiritual Welfare? For certainly if bodily Wants are over-looked, it is reasonable to suppose that those of the Soul are disregarded; and that he who neglects to provide his Family with Food and Raiment, can hardly be expected to have much Thought of bringing them up in the Knowledge and Practice of their Christian Duty.

INDEED, an idle Person, whether Husband or Wife, Parent or Child, who trifles away that Time unaccountably, which ought to be employ'd in *honest Trades for necessary Uses*, bewrays such an *inconsiderate Mind*, such a Deadness of Heart, as absolutely

absolutely disqualifies for every Duty; and is as truly inconsistent with the Spirit of the Gospel, as with the Dictates of natural Affection. And yet that this is far from being a rare Character, our Streets, our Markets, nay, our very Churches, do but too plainly testify. What swarms of Loyterers are to be met with upon every Occasion of publick Solemnity? Common as the Offices are of Marriage or burying the Dead, we seldom go to the Celebration of either of them, without being justly offended with seeing both the Churches and Streets, crowded with Numbers of Spectators, who in spite of the Miseries of their starving Condition, and all the pinching Pressures of Poverty, make no Scruple of wasting the best Hours in the Day, for the Sake of gazing at what they may, and do see almost every Week of their Lives. But though none of these ordinary Hindrances should happen, common Custom has established so many Holy-days, that few of our Manufacturing Work-folks are closely and regularly employed above two third Parts of their Time, which necessarily either entails upon their Family that Scantiness of Provision, which half a Week's Work must be sup-
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posed to allow; or else such Demands upon the Master, as by enhancing the Price of Labour, encreases the Dearness of his Goods, and exposes him to be underfold by Rivals and Competitors; to the great Decay of Trade in general, and impairing the Credit of the Town with regard to those Wares, for which it has heretofore been reputed the proper Staple.

THIS Laziness and trifling is the more grossly culpable, as few or none of our working People, if we may credit their own Complaints, are able by their best Endeavours to get any Thing beforehand; but live so entirely from Hand to Mouth, that every little Accident, that prevents a single Week's Work, reduces them absolutely to the State of Paupers. There is such a Sordidness of Temper reigns amongst them, as will not suffer them to look forwards, or lay up any Thing in Store against the Time of Distress. And hence it comes to pass, that a Fit of Sickness, a severe Winter, a temporary Scarcity of Provisions, or any of those common Accidents to which human Life is liable, reduces so many to downright Beggary, or compels them to apply for the Town's Maintenance; though they have
Trades

Trades in their Hands that might justly have been expected to have rescued them from such pressing Necessity. To this fatal Cause it must be imputed that one sees Families perishing with Hunger and Nakedness, whose Masters are able to earn much more, than the Income of many of those, who are by Law assessed for their Relief: That one hears of People pawning their Cloaths and Goods, and parting with every Convenience of Life, in order to provide for present Subsistence. Whereas, by regularly fulfilling their six Days Work, they might be *laying up in Store against the Time of Necessity*; and in some Measure providing for those *evil Days, wherein they can find no Pleasure*, and will be sure to want much more than ordinary Support.

BUT the Poor will not allow themselves any Degree of this prudent Forecast; and are not careful to get any Thing beforehand, because they indulge that abject Thought, that when Want comes, the Law has entitled them to a Provision; and therefore they enjoy the present, and in a most unchristian Sense of the Words, *take no Thought for the Morrow*. Never considering how much these naughty

Principles, and worse Practices, harden their Brethren's Hearts against them, justify the seeming Rigour of the Law, and excuse the harsh Severity of Parish Officers; making it a proper Instance of Prudence to reduce the legal Provision to a scanty Allowance, and to encumber it with such ungrateful Circumstances, as may make the being reduced to accept it a Matter of Terror and not of Choice; a Thing to be dreaded by all, rather than desired by any.

BUT Idleness, criminal as it is in its Nature, and formidable in its Consequences, is not the only Source of that dismal Poverty, which we are now considering. This, Sin has been long since observed to be *the Soil for all Manner of Vice to take Root and thrive in.* But it is most immediately productive of that shameful Extravagance, which I cannot forbear assigning as the second Source of all those lamentable Distresses, under which our Poor so grievously labour.

THE Holy Ghost by the Mouth of wise King Solomon, hath taught us that *the Drunkard and Glutton shall come to Poverty, as surely as Drowsiness will cloath a Man with Rags.* And yet these Vices of
Intemperance

Intemperance and Excess are, God knows, as common, as they are scandalous. And they are such close Attendants upon Sloth, that they may fairly be esteemed Sister Sins, and are commonly observed to go Hand in Hand with each other. For there is an active Principle in Man, which will not suffer him to be wholly unemploy'd; and therefore he that is not regularly engaged in the honest Business of his Calling, is generally found to mispend his Time in such Pursuits, as lead him into Expences, which he knows not how to answer. Drinking and Gaming are Sins which generally attend the Loiterer: And tho' he will not labour for his daily Bread, he will at all Adventures be supplied with Money to support these unwarrantable Expences. The wretched Wife and Children therefore are left to work and starve, that the sottish Husband may have where-withall; he may *sit down to eat and drink, and rise up to play.* There are but too many Men of Strength to mingle *strong drink; who rise up early in the Morning, and continue till Night, till their Liquor has enflamed them; and say we will fill ourselves with strong drink, and To-morrow shall be as this Day, and much more abundantly.*

dant. Who spend their Time with *Wine-bibbers and Eaters of Flesh*, counting it *Pleasure to riot in the Day Time*, and to *tarry long at the Wine*; regardless of the Cries and Tears of a starved Family, who are perishing for Want of Necessaries, whilst he whose Duty it is to provide for them, is wallowing in *Riot and Drunkenness, in Chambering and Wantonness*.

Thus it frequently happens, that the Week's labours of an industrious Family, are swallowed up in a Day's Debauch of the extravagant Master. Whilst he *filling himself without Fear*, deaf to the Calls of Nature, insensible of the Admonitions either of Duty or Interest, goes on in Excess; till at length he is reduced to *want a Morsel of Bread*, or else put upon indirect Methods to supply his Extravagance; which will at last bring him to condign Punishment, lasting Infamy, or perhaps a violent unnatural Death. And it were well if this was the worst of the Case; but alas his unhappy Wife and wretched Children, tho' innocent of his Crimes, are Partakers of his Punishment. At least, they are rendered miserable by feeling with him in his Sufferings; and but too often reduced to that irremediable Poverty which
cannot

cannot be relieved, without coming upon the Town for their entire Support.

THESE are the ordinary natural Effects of sinful Luxury and shameless Extravagance, where it happens to be found but in one single Member of a Family. But Men would do well to remember, that this Vice is of a most contagious spreading Nature; and that the Pestilent Example of the Master, is but too apt to infect those of his Household. Children and Apprentices will not work duly and carefully, unless they be diligently watched, exactly directed, and properly encouraged. If they would be industrious, their Work is often spoiled for Want of Skill, and a heavy Load of Expence falls upon the Master to make good the Damage; which often entails upon the Servants such severe Usage, as effectually discourages all Application to Business, which is not overlooked by him, to whom they are immediately accountable. This fills our Streets with idle ragged Children; who are not only losing their Time, but learning Habits of Gaming; which constantly produces Lying, Quarrelling, profane Swearing and Cursing; and frequently

leads

leads to pilfering and stealing, and every Degree of Wickedness and Enormity.

BESIDES if the Husband wastes his Time, and squanders his Substance at the Ale-house, it is not improbable that the Wife and Children in their Turns, may fall into unwarrantable Expences at Home. Accordingly Experience teaches us, that these are as often wasteful at the Tea-Table, as the other is prodigal over his Cups. For strange as it may appear, it is a Truth that cannot be disproved, that even this wretched Price of Luxury, this shameful devourer of Time and Money, has found its Way into the Houses of our Poor. Nay, the Fashion is become so general, that it is no unusual Thing for such, whose Office or Charity leads them to visit the Needy, to find a miserably Family, with hardly Rags to cover their Nakedness, in a wretched Garret, or more loathsome Cellar, fooling away a precious Hour, and spending more Money over this confessedly hurtful Food, than would have furnished a good Meal or two of wholesome Diet: And that such as would have given them Strength and Spirits to pursue their Labour, without laying them under the fatal Necessity of incurring another

ther Article of monstrous Expence; by having Recourse to that slow yet sure Poison, Spirituous Liquors: The Use of which is growing as common, as once it was, when the Wisdom of the Legislature thought proper to interpose; and for a Season to prevent a Practice, which was then supposed to be ruinous to the Principles and Manners, as well as the Lives and Fortunes of the People.

Now, whilst the Alehouse, the Distiller's, and the Tea-shop, are allowed thus to engross the Labourer's Income, even the greatest Industry, could it be made consistent with such Expences, would prove utterly insufficient to afford a competent Maintenance. For let Men's Gains be ever so considerable, if their Outgoings are proportionable, they will not prove a whit the richer. And if so much Money is expended in supplying (may I not rather say?) in creating Wants, to which neither God nor Nature has subjected us; the Consequence is plain, that little will be left to provide either Food or Raiment. Indeed the filthy Rags, and miserable Habitations, the meagre Looks and shattered Constitutions of our necessitous Neighbours, all loudly confirm this melancholy Truth;

Truth; that natural Necessities go unsupplied, for the sake of furnishing out these unwarrantable Indulgences. And that Ale, Gin, and Tea, mainly swallow up that slender Income, which might have turned to much better Account, had it been laid out with the Baker and the Butcher.

I APPREHEND it will be difficult to perswade the Poor to think so seriously of these Matters; as to be moved to reform them: And chiefly because they are beguiled by the low Prices, for which these hurtful Wares may be purchased. But would they add the several Sums together, which are daily wasted in these dangerous Gratifications, and reckon the amount at the Week's End, they would be convinced that however trifling these Particulars may seem, they really lead into serious Mischiefs: Especially if they take into the Account the Time they lose from Business, and how grievously they are disqualified for returning to hard Labour, by such pernicious effeminating Indulgences.

It is a surprising Case indeed, that People who want even daily Bread, who are not provided with a cleanly wholesome Bed, or with decent Cloaths to cover their Nakedness,

Nakedness, and rescue them from the Inclemencies of Weather, should sink into these sottish Expences. And yet it is no uncommon Thing to see a fordid Cottage, nasty even to a Degree of Infection, amply furnished with all the foolish Utensils appertaining to this Junquetting and Riot, where the most necessary Goods for the Comfort and Conveniences of Life, are miserably wanting. And yet the Price of the bare Appendages to the Tea-Table, would have been sufficient to have purchased some more usefull, and (let me add) more reputable Possession; though for the sake of these, they will want even the Furniture of the Prophet's Chamber, and contentedly go without *a Bed, a Stool, a Table, and a Candlestick*. This is a Case which carries such visible Marks of Absurdity and Contradiction, as may well spare the Pains of further Enlargement, and needs only be recommended to the serious Consideration of the Christian Reader.

THERE is still one other Source of those wofull Distresses under which the Poor do sadly labour, that remains to be considered; I mean that bad Management and want of Economy amongst them, which
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I am sorry to say it, is as shamefully notorious, and as fatally pernicious, as their Idleness and Extravagance.

Good Husbandry and strict Prudence in the Use of Money, is indispensably required in People of all Conditions; but is most immediately necessary, most highly advantageous to those, who have but little to lay out. And yet, as if the Poor were resolutely bent upon their own Destruction, many of them are as blameable for Mismanagement, as for Idleness and Extravagance. God knows, their Income at best is short enough, and yet they take no Care to employ it properly, and put it to the furthest. They have but little to spend, and even that little is spent without any Degree of Prudence and Direction. They study not how they may go to Market upon equal Terms with their Neighbours; but every Thing is laid in at the worst Hand, and wastfully run through with a sordid Negligence, that is most heinously Criminal. Their whole Aim is only to *Live*, and their Want of *Œconomy* so palpable, that their Money is generally spent before it is received, and the Weeks Wages forestalled by the current Expences. If they earn as much by their Labour,

Labour, as will wipe off old Scores, and can get Credit for the next Week, by discharging the Debts on Saturday, which they have incurred the preceding Days, they have the utmost of their Wishes, and are fully satisfied with their Conduct.

AND yet it is not to be imagined that People can buy as cheap upon Trust as for ready Money, nor trade upon as good Terms with a Higler, as they might with a principal Chapman. Whatever they purchase in this Manner must needs go thro' several Hands, before it reaches them: And each of these must and will have a reasonable Profit by their Traffick. Hence it comes to pass, that the Poor alone keep open a Number of Shops, and support a Multitude of Trades, to which our wise Forefathers were absolutely Strangers. The Business of retailing Milk, Butter, Coals, and so forth, are new Methods of getting a Livelihood, unknown in this Town till very lately. And yet it is commonly reported, that many Families are handsomely maintained, and even some considerable Fortunes raised, by each of these Articles. Now if it be considered, that none but the extremely indigent deal with these Traders, it must fol-

low that their great Gains entirely depend upon the Mismanagement of the Poor, who must advance an exorbitant Price for what they purchase, or no-body could live, much less grow rich, by such considerable Dealings.

THERE is the greater Reason that the Poor attend to this Matter seriously, lest other People should be prompted to consider it, and to apply to such harsh Means as the Law directs for a Remedy. For this Method of trading has brought Fore-stalling to such a Height, as almost to ruin the Markets. And the Higlers find such unknown Benefit from buying up all Kind of Provisions, that if a speedy Stop be not put to the Practice, they will quickly prevent the Country People from supplying the Market. For it is not reasonable to expect that they should be at the Trouble of exposing their Wares in the Street, should pay a Toll for their Standing, and spend their Time in Expectation of Customers, - if they can carry their whole Stock to a Shop, where it will instantly be taken off their Hands, at whatever Price they are pleased to ask. And it is not the Higler's Advantage to beat down the Value of Provisions, be-
cause

cause the dearer they buy them, the greater will be their Profit. Common Custom allows them to claim one sixth Part by Way of advance: Nor does the Demand seem at all unequitable, if we consider the Risque they run in laying out their Money, in the Damage of perishable Commodities by keeping, and in that implicit Credit they must give to their Customers.

THIS is a Matter of Fact so hurtful to the Poor, as well as so generally detrimental to the Town, that it well deserves the most serious Consideration. There are indeed proper Officers sufficiently empowered to redress these Grievances; but if they will neglect their Duty, there is the stronger Reason that the Poor should consider their own Interest. The Question most obvious to be asked upon this Occasion would effectually answer itself: For it does not need any nice Discernment to determine whether of the two stands the best Chance of getting a good Pennyworth for his Penny, he that is confined to one Shop, because there only he can be trusted; or he that carries Money in his Hand, and consequently has the Choice of the open Market; he that deals with an original Proprietor, or he that buys at the second

or third Hand, where two or three different Profits are laid upon every Thing he purchases. The Case is as clear, as that Twelve-pence will make a Shilling, that he who thus lays out his Money by Half-pence and Pence, must be content to pay at least one sixth Part more than the intrinsic Value for every Thing he wants. With such palpable Mismanagement, there can be no Room for wondering at the Distress which reigns amongst our Poor. For were the Conduct of their Superiors to be directed by the same Principles, no Fortune could long be sufficient for their Support. Nothing would be left for charitable Uses, but either every one's Household Expences must be retrenched, or Rich and Poor would literally meet together, and soon be reduced entirely to a Level.

BUT to all this it may be replied, that the Poor must be content to make what Shift they are able; and if Money is wanting wherewith to go to Market, they must be glad to apply where they will be trusted; and be thankful to buy a little at an Over-price, till they know how to supply their pressing Necessities upon easier Terms. But if their Want of ready Money is a Misfortune, that may be remedied, it must
not

not be alledged as a justifiable Excuse for that shameful Want of OEconomy, of which we are here complaining. And if Poor People would but be perswaded to do their best to assist themselves, much of this very Distress would quickly be removed.

It has been before observed, that few manufacturing Workmen confine themselves closely to Business above four Days in a Week; just two third Parts of that Time which the Laws of God and Man have allotted to Labour. Now could these be prevailed upon for a single Month to renounce their Play-days, at least to be content with one in a Week, and to apply diligently to work for the remaining five Days, they would in that Space gain one Week's Wages beforehand. The Consequence would be, that they might pay off their Scores, and have Money in their Pockets. And then what could hinder their purchasing Necessaries, where it could be done the best and cheapest? The Farmer might have their Custom instead of the Huxter; and the Retailer's Profit being constantly spared, would be found to make a considerable Saving in the Cost of a Week's Provision.

FURTHER, there is Reason to apprehend that the Poor are too often as woful Œconomists in the Management of their Provisions, as they appear to be in purchasing them. They have not sufficiently attained to that good Housewifry, which makes a very little go a great Way, and maintains sufficient Plenty, without incurring an unwarrantable Expence. Trifling Niceties will do but little towards filling the Bellies of a hungry Family; and frequently consume at one Meal, an Expence which might have furnished an ample Supply for two or three Days. The different Methods too of dressing, make a very sensible Difference in the Use of Provisions; and yet the Art of frugal Cookery does not appear to have been studied by the Poor. And thus for want of the Wife's acquitting herself in her Province to Advantage, the Husband's Care and Pains are often found to be ineffectual for the Welfare of his Family. Much of this Misconduct is owing to the sordid Ignorance in which poor Women are usually bred, and might greatly be helped by the charitable Directions of their more Understanding Neighbours. But thus far we may freely venture to recommend Rules
of

of Œconomy; that the Diet of the Poor should be substantial and nourishing, drest in the plainest and most simple Method, and contrived to satisfy the natural Cravings, rather than indulge the sensual Delicacy of Appetite. Add to this, that Meals should be orderly and regular, no Waste should be allowed, but even *the Fragments that remain, should be carefully gathered up, that so nothing be lost.* For every Creature of God that is good for Food, should be only used to the Purpose for which it was ordained; and what is not wanted To-day, should be carefully reserved for the Use of the Morrow. By this Means, the grievous Imputation of Wastefulness would be spared, Children and Servants be used to the decent Regularity of Meals, to the Duty of beginning and ending them with Prayer and Praise, and the Family supported at a much less Expence, than is commonly imagin'd, or than is generally found to be the Case.

In this Point, the Mistress of the House must bestir herself; and both institute and exactly observe such Rules of Regularity and good Order, as are the main Foundation of true Œconomy. Her Precepts and her Example must bring the Family

to that truly happy State, wherein every Member thereof may know their respective Duty, and be constrained to perform it faithfully. For if the Master confines himself to work, in order to provide Necessaries and Conveniences for his Household, which seems to be his proper Province, the guiding of the House, the decent breeding up the Children and Apprentices, who are generally taken very young into poor Families, and therefore must be esteemed as Children, will mutually rest upon the Mistress. She must therefore approve herself to be careful and notable, and keep such Exactness of Discipline, as will suffer no irregular Use, no wilful Waste of Provisions; must maintain a general Spirit of Cleanliness and Propriety; and neither suffer the Cloaths of the Family, nor the Furniture of the House, to be run through, for want of good mending and timely Repair. A Piece of Management this, which cannot be too strongly inculcated, as the Want of it is one of the most ruinous Instances of Misconduct in the Poor.

THE homely Proverb of *a stitch in Time will save you nine*, contains a very important useful Truth, and tho' in familiar

liar Terms; teaches a weighty Lesson; which narrow Circumstances most especially, require to be learnt, and constantly practiced. The Purchase whether of Cloaths or Goods, is a grievous Burthen, and if a proportionable Care be not taken of them, it will fall out more frequently than need's, or than can well be allowed. But constant cleaning and good mending costs little more than the Labour, and is an effectual Method of making Things last their full appointed Time, as well as setting them off to the most besitting Advantage. A Roof beset with Cobwebs, Walls bespattered with every Kind of Filth, and Furniture covered with Dust and Dirt, is a nauseous loathsome Sight, a Matter utterly inconsistent with Reputation, and totally destructive of Health and Comfort: And yet so common a Case, that one needs but visit their poor Neighbours, to see what Room there is for this Complaint. Indeed this Spirit of Nastiness so generally prevails, that nothing less than that most exalted Charity *which beareth all Things, endureth all Things*, can invite us to go into these wretched Habitations; whereby the Poor are often secluded from many Assistances they might otherwise have

have received from their more wealthy Neighbours. For whilst they continue so sordid as that their Cottages are noisome and infectious, they prevent the Visits of those who would relieve them; and they will hardly be esteemed proper Objects of Compassion, because they do nothing to help themselves. So little Pains are requisite to keep a small House clean, that nothing can be said in Excuse of this Distress. Half an Hour's washing, sweeping, and brushing every Morning, would maintain the Face of Decency for the Day: And therefore the neglecting it bespeaks a Love of Filth, a beastly Delight in wallowing in the Mire, an abject Mind that is altogether unworthy of Encouragement.

THE same Observations will equally hold with regard to Apparel, or to House and Furniture. For Cloaths must be duly washed, and regularly mended, or they will be quickly spoiled. And methinks there is nothing very amiable in Rags and Tatters, Filth and Grease, that can make them desirable. Cleanliness has something in it as comfortable, as it is commendable. And if poor People would but keep themselves tight and whole, however mean their Garments were, they would at least bespeak

bespeak the Neatness and Diligence of the Wearer, and might recommend them to the Notice of such Friends as would possibly furnish them with better Cloaths, whereon to exercise their laudable Thrift and good Management.

AND if it be considered how much this Habit of Neatness and Propriety in their Houses, Goods, and Cloaths, would contribute to infuse a general Spirit of Decency into the Hearts and Manners of the Poor, the Argument for this Piece of good OEconomy will be greatly enforced. I am sure there is a crying Necessity for something of this Sort to be done; because the Want of it has introduced such a general Nastiness, as is not only Matter of Offence to every one that has Concerns with the Poor, but is become even a publick Scandal to our Town. We cannot walk the Streets without being annoyed with such Filth as is a publick Nuisance; as well as seeing such Objects as provoke Resentment and Aversion. We are grown infamous for a general Want of good Manners in our Populace; and no Wonder, because they are bred up in such Habits of Nastiness, as in a Manner break thro' the Ties of natural Modesty, and set them

them beyond all Sense of Shame. The Streets are no better than a common Dung-hill; and more sacred Places are most shamefully polluted. Our very Church-yards are profaned with such Filth, as was once intended to create a Detestation and Abhorrence even of Idol Temples; I mean they are rendered no better than errant Draught-Houses. Common Decency will not allow me to be more particular upon so loathsome a Subject; and if enough is said to be understood, it is to be hoped it will effect a Reformation.

ONE more Instance of the Poor's Mismanagement and I have done; I mean that slothful spending the Morning in Bed, with which in Winter Time especially, they stand but too justly chargeable. Whoever is acquainted with a busy Life, must have experienced that one Hour in a Morning, is of more Consequence to the Dispatch of Affairs, than two at a Night. A Man that rises fresh and vigorous to his Labour, goes thro' it with infinitely greater Ease, because with more Alacrity, than he whose Spirits are dulled by Sloth; and his Day broken by the Morning. When a Man's Strength is impaired by bearing the Burthen of the Day, he finds
a Wear-

a Wearisomeness that requires Refreshment, a Fatigue that must have rest. In all Reason therefore the Labours of the Day, should be finished before the Night comes on; as that is the Season, when both Reason and Revelation bear their Testimony, that *no Man can work*. And yet for Want of good Husbandry in the Management of Time, the hardest Part of the Day's Service often falls upon our Poor, at that Time which God and Nature have allotted to Rest. By consuming the Morning in Sloth, a Watchfulness is entailed upon them till Midnight: And because they will not rise with the Day Spring, they are forced to sit up when it is late, and to have the additional Burthen of working by Candlelight, when aking Bones and languid Spirits powerfully invite them to seek the Refreshment of beloved Sleep.

WHETHER this be the Case in Summer as well as Winter, I dare not assert; but I see no Reason for altering the Time of rising, on Account of the Season of the Year, or the different Length of Days, Fire and Candles are not more expensive in the Morning, than they are at Night. And if it be considered how much more

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Work

Work may be done, whilst People are sprightly and active, than when they are jaded and tired, perhaps much less Consumption of them would be necessary, if Men's wakeful Application to Business was pursued before the Day begins, rather than after it is closed. At least one may be sure, that early rising, even in the Depth and Severity of Winter, is preferable to late taking Rest on many Accounts. It would conduce more effectually to Health; contribute greatly to the Regularity of Families, and tend to confirm Children especially, in a Habit, for which they would be the better, as long as they had a Day to live.

THE Necessity of early rising would reduce the Poor to a Necessity of going to Bed betime; and thereby prevent the Danger of Midnight Revels, the Mischiefs that ensue from being out in the dark and cold, and the evil that arises both to their Constitutions, their Principles, and Manners, from the Examples they must meet with, and the Practices they will be likely to fall into, by keeping late Hours, and being at a loose Side, when they should have been in their Beds. The Evening is certainly the Time for those Works of
Darkness

Darkness which shun the Day; the Followers of which are not often found to leave their Beds before it is Light, tho' no Hours of the Night are too late for their shameful Excesses. Twilight and the first Darkness are the proper Hours for the Thief and Robber, the Drunkard and Debauchee, the Lewd and the Lustful. From these the Morning is secure; if for no other Reason, yet because that Light is approaching, which *to them is as the Shadow of Death*. Like the Lions roaring for their Prey, their Haunt is Darkness, their Covert is Night; but when *the Sun* is near its rising, they get them away together, and lay them down in their Dens. And would Men then go forth to their Work and to their Labour, they would pursue it with Safety, Ease, and Pleasure, *untill the Evening*: And then might be allowed to refresh themselves with Innocency, to take their rest in Security, and to sleep in Peace; till the Beginning of a new Day called them to a Renewal of their Labours, to the regular constant Discharge of that Train of Duties, which the Order of God's Providence, and the Stations of Life in which he has placed them, requires at their Hands. This Rule would also promote

both the Constancy and Fervency of daily Devotion, would allow Time both for the private Prayers of the Individuals, and the more publick Solemnity of Family Worship. Nay, rising but one Hour sooner than ordinary in the Morning, would, upon stated Days, afford the mighty Privilege and Benefit of attending Holy Church's Service; and thereby entail upon the Poor a Blessing, to which they are in a great Measure perfect Strangers. It would introduce an exact Regularity into their Families, a wonderful Order into their Œconomy, and give them a Pleasure, a Profit in their Business, which they never experienced before. In short, their Devotions, their Labours, their Refreshments would sweetly succeed at the appointed Time; and all Things would probably be done well, because they would be done *in due Season, and with Decency and Order.*

A KIND Reception, a candid Judgment, and a serious Application of these friendly Admonitions, may by God's Blessing prove highly beneficial to those for whose Use they are mainly intended. If they will but engage the Poor to think, they may possibly incite them to help themselves.

And

And if they prove Instrumental to banish that Laziness, Extravagance, and Mismanagement with which too many of them are justly chargeable; this alone will remove a great Share of their Distress; at least it will wipe off such Imputations as grievously discourage even good Christians from chearfully relieving them. Could we be happy enough to see a general Spirit of Industry diffused amongst the Poor, their Gains would be greatly augmented; and were these used with Frugality and good Œconomy, they could not fail of affording a sufficient Supply of all Necessaries, and might in Time improve a slender Pittance into a decent Competence. Our Streets would then no longer swarm with idle Vagrants, sturdy Beggars, and such wretched Objects as provoke Relentment rather than kindle Compassion. A starving Family would no longer reproach its idle extravagant Master, nor the Persons, Habits, and Lodgings of the Poor be too nauseous to be visited and relieved by their wealthy Neighbours. But on the contrary, a general Face of Cleanliness, Decency, and Propriety, would appear in Poor People's Conduct; which could not fail of conciliating a general Esteem and Benevolence

violence towards them; the good Effects whereof would soon appear in the Increase of Charity in the Rich; the Diminution and Abatement of the Miseries of the Poor. For were these with Diligence and Earnestness to shew they were desirous of helping themselves, every Body, according to their Abilities, would contribute to assist them. None would be weary of this *Labour of Love*, who experienced the happy Effects of their Bounty; but would be encouraged to persevere in good Works, by seeing God's Blessing so visibly attending them, as that they would be sure, even in this World, that their *Labour was not in vain*.

AND to incite the Poor seriously to consider the Advice that has been freely laid before them, and to make a fair Tryal of the Rules which have been propounded; it were greatly to be wished that these following Cases were impartially considered.

WERE they to visit the Charity Schools, which have been of late Years erected, and are supported from the Offertory; they would easily see how much Industry and Frugality, Regularity and good Order, do in Fact contribute to the Comfort and Welfare of the Needy. They could not
but

but observe a general Face of Decency appear in Numbers of Children selected from the most wretched Families; which abundantly proves that it is possible to be clean and neat, wholesome and comfortable, without incurring any extraordinary Expence. The Scholars here are obliged to rise betimes, and to observe Hours with great Punctuality. They are required to come clean and whole to School, and to be intent upon Business whilst they stay there. They are not suffered to run thro' their Cloaths for Want of timely mending, nor to hurt their Constitution by loitering in the Streets in Dirt and Cold. In Consequence whereof, through God's great Goodness, beside the Benefit of their Christian Education, we see them healthy, strong and sprightly; and have Hopes the Piety and Prudence they have learnt in Youth, will appear in the Course of their Lives, and contribute to make them good Christians, as well as useful reputable Members of Society.

BUT as the strongest Proof of the excellent Fruits that may be expected from the Duties which have been largely recommended; I refer them to the flourishing State of the *Blue-Coat Hospital*; a glorious

rious Charity, which at once bespeaks the exalted Munificence of the pious Founder, the exemplary Fidelity of the worthy Trustees, and the singular Diligence of those Managers to whom they entrust it. Here we see with Pleasure an ample Provision of every Necessary, Comfort and Convenience, which can be wished for and desired; a Neatness, Cleanliness, and Decency, which cannot be exceeded, which is hardly to be equall'd. Good Fires, sweet comfortable Lodgings, clean and whole Apparel, cheartul Looks, and sound Constitutions, all conspire to prove the Happiness and Contentment of the Objects of this Charity; the Blessing of God which most visibly attends it; and the comfortable Effects which the same laudable Economy, strict Fidelity and proper Prudence may be expected to produce, in every other Family, where they are as duly and constantly exercised.

OR if these great Instances fail of affording due Conviction to the Readers, let them be perswaded to consider the State of some of their own Neighbours, working People and Labourers like themselves; who by God's help make a shift to live with Decency and Comfort, appear with Reputation

Reputation in the World, and provide against the *Day of Visitation* the Time of Distress, by sparing something of their slender Income for a Weekly Contribution to those Funds which they have voluntarily established for relieving the Sick and Needy, without bringing their Families to be burthensome to the Town. And yet many of these have no greater Abilities, nor more profitable Trades, than those who are overwhelmed with Wretchedness, and sunk into the lowest Abyss of abject Poverty. Upon the slightest Comparison of these Cases, the Difference is so palpable, as surely must speak home to the Point, and unanswerably prove that there is a marvelous Failure of Duty, an unaccountable Mistake or Misconduct to be imputed to these unhappy Sufferers. It amounts to a Demonstration of what has been so often before observed, that the Distresses of the Poor are mainly chargeable upon themselves, and that the Guilt plainly lies at their own Door, which renders their Circumstances so much more deplorable than their Neighbours.

AND now, my Brethren and dearly beloved in the Lord, let me conjure you by the Mercies of God, and the Hope of his Blessing,

Blessing, that ye be wise in earnest, and seriously ponder these Things. Do not be displeased with this friendly Endeavour to serve you, nor count me your Enemy because I have told you the Truth. No Unkindness is meant, no Injury intended; and therefore let no Offence be taken. These Things are not written with a View to upbraid you, much less to exasperate your Superiors against you; but are purely designed to put you upon helping yourselves, that ye may be qualified to receive, and entitled to expect every Assistance which you stand in Need of. My Wish is to remove every Ground of Offence, to wipe off every Prejudice that is conceived against you. And if these Admonitions be taken in good Part, if they produce any Endeavours in you towards a Reformation of what is amiss, I would gladly hope they would also contribute to open the Hearts of your Christian Brethren to enlarge their Affections and Bounty towards you. They have Bowels of Compassion, Brotherly Kindness and exemplary Charity; which will not suffer laudable Poverty to be over-looked, nor Diligence, Frugality, and Economy to go unrewarded. If they see you industrious, sparing and considerate,

considerate, they will gladly lend a helping Hand to save you from every Distress, which is your Misfortune and not your Fault. They will be less suspicious of being imposed upon by false Suggestions, and more inclined to relieve real Misery. Yourself too will be more susceptible of Advantage from their Bounty; and make it a Means of improving your Circumstances, as well as relieving the present Distress. So that by God's Help, which will be abundantly afforded if ye diligently seek it and study to deserve it, ye may find a comfortable Supply of all your reasonable Wants, a happy Prospect of bettering your Condition, and a hopeful View of living more comfortably and more respectably in the World. Nay, in Time, ye may become Helpers instead of Needers, and in your Turn sweetly experience the Truth of that divine Saying of our Lord and Master, *it is more blessed to give than to receive.*

F I N I S.

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